

# EVIDENCES FOR TAKFIR FROM ISLAMIC HISTORY

An Excerpt from Mukhtasar Sirah ar-Rasul



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## بسم الله الرحمن الرحيم

WHEN THE MESSENGER of Allah (*sallallahu 'alayhi wa sallam*) died, many of those who had embraced Islam apostatized and a great sedition took place, in which Allah strengthened those whom He had blessed with fortitude through Abu Bakr as-Siddiq (*radiyallahu 'anhu*), for he made a stand which no one else among the *Sababah* (*radiyallahu 'anhum*) accepted and reminded them of what they had forgotten and taught them that which they knew not and encouraged them to do what they feared. And through them Allah strengthened the *din* of Islam - may Allah make us among his followers and the followers of that which his companions (*radiyallahu 'anhum*) carried. Allah (ta'ala) said, "O you who believe, whoever from among you turns back from his *din*, Allah will bring a people whom He will love and they will love Him, humble towards the believers, stern towards the disbelievers, fighting in the cause of Allah." Al-Hasan al-Basri said, "By Allah, they are Abu Bakr and his companions."

The forms of *riddah* that the Arabs split into were in different groups: A number of them returned to the worship of idols, saying, "If he was a prophet, he would not have died." Another group said, "We believe in Allah, but we will not perform *salah*." Another faction acknowledged Islam and performed *salah*, but they refused to pay *zakah*. Another group testified that none is worthy of worship except Allah and that Muhammad is the Messenger of Allah, but they believed Musaylamah's, the liar, claim that the Prophet (*sallallahu 'alayhi wa sallam*) had made him a partner in prophethood, because he brought witnesses with him to that effect; among them was a man from his companions who was renowned for his knowledge and worship, who was known as ar-Rajjal and they believed him because of what they knew of him of his knowledge and his worship. One of those who was true amongst them said:

O delight of my,  
daughter of Uthal,

My night was made long by the trial of ar-Rajjal,  
 He put them to trial by his false testimony,  
 But Allah is Almighty, and Strong in punishment

And a tribe from among the people of Yemen believed al-Aswad al-Ansi's claim to prophethood, while another tribe believed Tulayhah al-Asadi. None of the *Sahabah* (*radiyallahu 'anhum*) had any doubt as to the *kufr* of those whom we have mentioned, nor the obligation to fight them, except those who refused to pay *zakah*. And so when Abu Bakr (*radiyallahu 'anhu*) resolved to fight them, it was said to him, "How can we fight them, when the Messenger of Allah has said, 'I was commanded to fight the people until they say none has the right to be worshiped except Allah, and if they declare that, then their lives and their property are safe from me, except by the right in Islam.' " Abu Bakr (*radiyallahu 'anhu*) said, "*Zakah* is a part of that right. By Allah, were they to refuse me a rope which they used to pay to the Messenger of Allah, I would fight them due to that." As a result, the misconception and doubt was lifted from the *Sahabah* (*radiyallahu 'anhum*), and they realized the necessity to fight them. So they fought them, and Allah helped them. They killed some of them and took their women and children captive.

Therefore, one of the most important obligations upon the Muslim today is to reflect on this story, which Allah has made one of His proofs against mankind until the Day of Resurrection. And whoever reflects well on this - especially if he knows that Allah made it well known to the general populace and that the scholars are unanimously agreed that the action of Abu Bakr in that was correct, and they declared that it was one of his greatest acts of virtue and knowledge in that he did not hesitate to fight them. Indeed, he fought them from the first moment, and they realized the depth of his understanding of the evidences which he cited against them which were dubious to the companions, for he answered them with their own evidence, although the matter is made clear in the Quran and Sunnah.

As for the Quran, it is the saying of Allah (*ta'ala*), "Then when the sacred months has passed, then kill the *mushrikin* wherever you find them, and capture them and besiege them, and lie in wait for them at every ambush. But

if they repent, perform *salah*, and give *ḡakah*, then leave their way free.” And in al-Bukhari and Muslim, it is narrated that the Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said, “I was commanded to fight the people until they say none has the right to be worshiped except Allah and that Muhammad is the Messenger of Allah, to establish *salah* and pay *ḡakah*. If they do all that, then their lives and their property are safe from me, except by the right of Islam.” So this is the Book of Allah, which is clear to the dull-witted man in the street. And these are the words of the Messenger of Allah (*sallallahu ‘alayhi wa sallam*). And this is the consensus of the scholars which I have mentioned to you.

And what will inform you clearly of this is the knowledge of its opposite, which is that the scholars in our times say, “Whoever said none is worthy of worship except Allah, his property and his life is safe from me, he is not declared a *kafir*, nor is he fought.” They even declare regarding the matter of the Bedouins who deny the Resurrection and reject the Islamic laws and claim that their false law is the truth from Allah, but if one of them is requested by his opponent to subject his dispute to the law of Allah, they consider this to be a most hateful thing. In fact, in general, they disbelieve in the Quran from start to finish and disbelieve in all of the *din* of the Messenger (*sallallahu ‘alayhi wa sallam*), although they pay lip service to it. And they claim that those laws of theirs were made by their forefathers for them, and in doing so, they disbelieve in the law of Allah.

The scholars of our time know all this, and they say, “There is not even a single hair of Islam in them.” And these words have been received by the general populace from their scholars, and they reject what Allah and His messenger (*sallallahu ‘alayhi wa sallam*) have made clear; indeed, they declare those who believe Allah and His messenger (*sallallahu ‘alayhi wa sallam*) in this matter to be disbelievers, saying, “Whoever declares a Muslim to be a *kafir* has disbelieved.” And the definition of a Muslim, according to them, is one who has not even a single hair of Islam except that he says with his mouth “*la ilaha illallah*,” while being the furthest of people away from understanding it and fulfilling its obligations, whether in knowledge, belief, or action.<sup>1</sup>

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<sup>1</sup> Reflect over this. May Allah guide you. Is this not what we see today from the *Murjiah* and Modernists who say everyone who claims Islam is a Muslim, except the *mujahidin*? (ed.)

So know - may Allah have mercy on you - that this matter is the most important of all things to you, because it is the matter of *kufr* and Islam. If you believe them, then you have disbelieved in what Allah has revealed to His messenger (*sallallahu 'alayhi wa sallam*), as we have mentioned to you from the Quran, Sunnah, and the consensus of the scholars. And if you believe in Allah and His messenger (*sallallahu 'alayhi wa sallam*), they will oppose you and declare you a disbeliever. This clear disbelief in the Quran and the Messenger (*sallallahu 'alayhi wa sallam*) has become widespread throughout the land, both east and west, and none is free from it except a very small minority. So if you hope for Jannah and fear the Fire, research this matter and study it from the Book and Sunnah and make it clear. You should not be deficient in researching it, due to the severe need for it. Because it is the matter of Islam and kufr. And say, “O Allah! guide me to good sense and grant me understanding, bestow on me knowledge from You and protect me from the deceptions of trials as long as you keep me alive.”

Ask Allah much using the *du'a* whose use by the Messenger of Allah (*sallallahu 'alayhi wa sallam*) in *salah* has been authentically reported, and that is, “O Allah! Lord of Jibril, Mika'il, and Israfil, the Creator of the heavens and earth, [the One] who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me to the truth in what they differ, by Your permission, for it is You who guides whom You will to the straight path.” And we shall add clarification and evidence in this matter due to the severity of the need for it, saying: Let every rational person comprehend one story from among them, which is that Banu Hanifah were the most well known of those who committed *riddah*, and it is they who are well known to the general populace from among those who apostatized. And in the minds of the people, they are the worst of the apostates and the greatest disbelievers amongst them, in spite of the fact they declared that none is worthy of worship except Allah and that Muhammad is the Messenger of Allah, and they used to call the *adhan* and perform the *salah*, but in spite of this, most of them believed that the Messenger of Allah (*sallallahu 'alayhi wa sallam*) ordered them to do what they did, due to the witnesses who testified along with ar-Rajjal. And he who knows this - and has no doubt of it - will still say: “Whoever says

none is worthy of worship except Allah is a Muslim, even though he has not even a single hair of Islam, but has in fact, abandoned it and deliberately made mock of it.” Glorified is Allah, who transforms the hearts as He wills.

How can a heart of a rational person - even though he may be one of the most ignorant people - reconcile his knowledge that Banu Hanifah were guilty of *kufr*, although their situation was as we have described, with the belief that the Bedouins are Muslim, even though they have completely abandoned Islam, rejected it, and deliberately mocked it, because they say “*la ilaha illallah?*” But I testify that Allah is able to do all things. We ask Him to make our hearts firm in following His *din* and to not make our hearts go astray after He has guided us and that He grant us mercy from Him, verily, He is the Granter

## THE SECOND EVIDENCE

Another story which took place during the era of the *Khulafa ar-Rashidun* was when those who remained of the tribe of Banu Hanifah returned to Islam, declared themselves innocent of Musaylamah (the liar) and admitted that he was a liar; they felt guilty and they left their families to go to the front lines in order to fight *jihad* for the sake of Allah, hoping that this would wipe out the effects of their *riddah*, for Allah (*ta'ala*) said, “Except those who repent and believe and do righteous deeds; for those, Allah will change their sins into good deeds.” And He (*ta'ala*) says, “And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then remains constant in doing them.” So they went to Kufah and settled there, and a well known quarter of the city became theirs, in which there is a *masjid* known as Masjid Bani Hanifah. Once, some of the *Muslimin* passed by their masjid between *maghrib* and *'isha*, and they heard them saying something the meaning of which was that Musaylamah (the liar) was following the truth - and there were a large number of them; and those who did not say it did not rebuke those who said it.

They (i.e., the *Muslimin*) with ‘Abdullah ibn Mas‘ud (*radiyallahu ‘anhu*) gathered the *Sababah* (*radiyallahu ‘anhum*) who were with him and sought their advice as to whether he should kill them even though they repented, or should

he call on them to repent? Some of them advised that they should be killed without being called to repent, while others advised that they should be called upon to repent; so he called upon some of them to repent, and he killed some of them without asking them to repent. Therefore, reflect, may Allah have mercy on you. They had demonstrated the acts of righteousness which entailed hardship (i.e., *jihad*) that they did, and they did not do anything except these words which they said secretly in praise of Musaylamah (the liar), but were heard by some of the *Muslimin*; and in spite of this, no one doubted that they had all disbelieved - including the speaker and the one who heard but did not criticize him - and they only differed as to whether their repentance should be sought or not. And the story is in *Sahih al-Bukhari*.

Thus how can we reconcile this with the saying of one who claims that he is a scholar and says: "The bedouins do not have even a single hair of Islam but they say '*la ilaha illallah*.'" Yet in spite of this, he rules that they are *Muslimin* merely due to this? How can we reconcile this with the consensus of the *Sahabah (radiyallahu 'anhum)* regarding those who said those words or heard them but did not reject them?

She went east and I went west  
Diverse indeed are the east and west

Our Lord! I seek refuge with You from being among those of whom You said, "When it lighted all around him, Allah took away their light and left them in darkness. Thus they could not see."

### THE THIRD EVIDENCE

What took place during the era of the *Khulafa ar-Rashidun* [and it is] the story of the companions of 'Ali ibn Abi Talib (*radiyallahu 'anhu*) when they believed that he was a deity to be worshipped - the same belief which is shared today by people who are the worst disbelievers among the sons of Adam - and he called upon them to repent, but they refused, so he dug trenches for them and filled them with kindling and set fire to it and cast them into it alive. And it is well

known that if Allah commands that a *kafir* - such as a Jew or Christian - be killed, it is not permissible to burn him with fire. From this it is known that these were worse disbelievers than the Jews and Christians.

This was in spite of the fact that they used to stand in *salah* at night, fast during the day, recite the Quran - learning it from the companions of the Messenger of Allah (*sallallahu 'alayhi wa sallam*). But when they exceeded proper bounds in praising 'Ali as they did, he burnt them alive in the fire. And all of the *Sahabah* (*radiyallahu 'anhum*) and the scholars agreed unanimously that they were disbelievers; so where is the claim of those who say what they do regarding the Bedouins, while they acknowledge this story and its like and [at the same time] they acknowledge that the Bedouins totally disbelieved in Islam, except that they say '*la ilaha illallah*'? Know, that the sin of these people was only against (*tawhid*) *al-uluhiyyah* (divinity), and we do not know of any sin that they committed against *an-nabawiyyah* (prophethood), while those before them were guilty of sinning against *an-nabawiyyah*, but we do not know of any sin that they committed against (*tawhid*) *al-uluhiyyah*; and this makes clear to you something of the meaning of the *shahadatayn*, which is the foundation of Islam.

#### THE FOURTH EVIDENCE

What took place during the era of the *Sahabah*, as well. And it is the story of al-Mukhtar ibn Abi 'Ubayd ath-Thaqafi. He was a man from among the *tabi'un*, a relative by marriage of 'Abdullah ibn 'Umar (*radiyallahu 'anhuma*), who gave the impression of being a righteous man. He appeared in Iraq seeking to avenge the blood of al-Husayn and the members of his family, and he killed ibn Ziyad and a number of people who had been wronged by ibn Ziyad joined him, due to his seeking to avenge the blood of *Ahlul-Bayt*. They conquered Iraq and implemented the laws of Islam and appointed to office judges and leaders from among the companions of ibn Mas'ud (*radiyallahu 'anhu*), and it was he (i.e., al-Mukhtar) who used to lead the people in *salah al-jumu'ah* and the congregational *salah*, but towards the end of his life, he claimed that he was receiving revelation. Therefore, 'Abdullah ibn az-Zubayr sent out an army to him, and they routed the army of al-Mukhtar and killed him.

The commander of the army was Mus‘ab ibn az-Zubayr and he (i.e., al-Mukhtar) had a wife whose father was one of the *Sahabah* (*radiyallahu ‘anhum*) and Mus‘ab called upon her to declare al-Mukhtar a *kafir*, but she refused. So he wrote to his brother ‘Abdullah [ibn az-Zubayr], asking for a verdict regarding her. He wrote: “If she does not declare her innocence of him, then kill her [for *riddah*].” She refused and so Mus‘ab killed her. And the scholars are in complete agreement regarding the *kufr* of al-Mukhtar - even though he observed the rites of Islam - when he claimed prophethood. And if the *Sahabah* (*radiyallahu ‘anhum*) killed a woman who was the daughter of a companion when she refused to declare the *kufr* of al-Mukhtar, then what may be said of one who does not declare the Bedouins disbelievers, while he acknowledges their situation? And what may be said of one who claims that they are the people of Islam and whoever calls them to Islam is a *kafir*? O our Lord! We seek Your pardon and protection.

#### THE FIFTH EVIDENCE

What took place during the era of the *tabi‘un*, [and] that is the story of al-Ja’d ibn Dirham, who was one of the most well known people regarding knowledge and worship. But when he denied some of the attributes of Allah, even though in most cases, it was spoken privately, Khalid ibn ‘Abdullah al-Qasri executed him on the day of *Id al-Adha* and said, “O people, sacrifice, and may Allah accept your sacrifices, for I am sacrificing al-Ja’d ibn Dirham because he claims that Allah did not take Ibrahim as His *khalil* and that He did not speak to Musa (*‘alayhis-salatu was-salam*).” Then he descended and killed him and it is not known that any person from among the scholars censured him for it. In fact, ibnul-Qayyim mentioned that they were unanimous in approving it. He said, “Every follower of the Sunnah was thankful for this sacrifice; my brother, you accomplished this act of devotion due to Allah.”

#### THE SIXTH EVIDENCE

The Story of Banu ‘Ubayd al-Qaddah. They appeared at the start of the third

century, ‘Ubaydullah claiming that he belonged to the family of ‘Ali ibn Abi Talib (*radiyallahu ‘anhu*), from the descendants of Fatimah (*radiyallahu ‘anha*). He clothed himself in the garb of those who are obedient to Allah and perform *jihad* in the cause of Allah. He was followed by Berber tribes from the people of North Africa, and he acquired a large state there, which was passed to his sons after him. Then they took control of Egypt and *Sham* and observed the laws of Islam, the *jumu’ah* and congregational *salah*, and appointed judges and *muftiyyin*, but they also practised *shirk* and acts which clash with the Islamic law. They began to do things which were evidence of their *nifaaq* and extreme *kufr*. Thus the scholars agreed unanimously that they were disbelievers and that their land was *darul-harb*, in spite of their apparent observation of the laws of Islam.

In Egypt there were many scholars and worshippers and most of them did not join with them in their innovations and disbelief, nonetheless, the scholars agreed unanimously on what we have mentioned. Verily, one of the greatest scholars who was known for his righteousness said, “If I had ten arrows to fire, I would fire one of them at the Christians and the other nine at Banu ‘Ubayd.” And during the reign of Sultan Mahmud ibn Zinki, he sent a great army to them, led by Salahud-Din [al-Ayyubi], and they took Egypt from them; they did not leave their *jihad* against Egypt for the sake of its inhabitants. When Sultan Mahmud conquered it, the *Muslimin* were overjoyed at this that ibnul-Jawzi wrote a book about it, which he called *An-Nasr ‘ala Misr (The Victory over Egypt)*. And most of the writers and speakers among the scholars are agreed upon their *kufr*, even with their apparent observance of Islamic laws.

So compare this to the religion which we (i.e., the people of Najd) were following before, that the Bedouins are Muslim, in spite of our knowledge of the fact that they are not following Islam in the slightest, except for saying ‘*la ilaha illallah*’. But you do not believe that any of them is guilty of *kufr* unless he becomes a Jew or Christian? If you believe in what Allah and His messenger (*sallallahu ‘alayhi wa sallam*) have mentioned and in what the scholars have agreed unanimously upon, and you have declared yourself innocent of the religion of your forefathers in this matter, and you have stated: “I believe in

Allah and in what He has revealed, and I am innocent of anything that contradicts it,” both openly and in secret, making your *din* sincerely for Allah in that - and Allah knows that it is from your heart - then rejoice at the glad tidings. However, continue to ask Allah to make you firm, and know that it is He who is the Turner of Hearts.

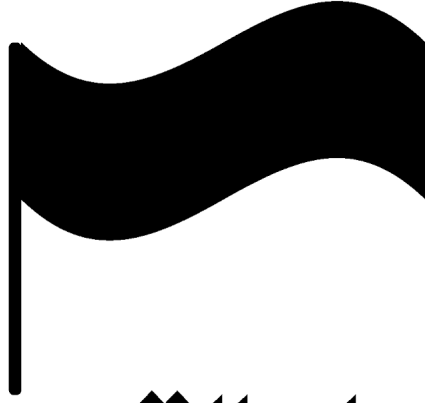
## THE SEVENTH EVIDENCE

The story of the Tatar, that is, after they did what they did to the *Muslimin* and took up residence in the lands of the *Muslimin* and came to know the *din* of Islam. They came to like it and embraced it, but they did not act in accordance with the laws which were incumbent upon them, and they did things which were outside the Islamic law. They used to pronounce the *shahadatayn*, offer the five *salawat*, and the *juma'ah* and congregational *salah* - and they were not like the Bedouins - but the scholars still declared them disbelievers and fought against them and made war against them until Allah removed them from the lands of the *Muslimin*.

What we have mentioned thus far is sufficient for him whom Allah has guided. As for him whom Allah wished to put to trial, even if the mountains were thrust into his hands, that would not benefit him. And if we mentioned the rulers and judges who had executed those who had committed acts by which they had disbelieved - although they may have apparently observed the laws of Islam - and the evidence that they deserved to be executed had been proven against them, and even though some of those who were killed were some of the most knowledgeable people, the most ascetic, the most devoted in worship by all appearances - such as al-Hallaq and his likes - and some being scholars and authors of *fiqh* - such as al-Faqih 'Imarah - if we mentioned the stories of these people, they would fill volumes. And we do not know of one of them whose *kufr* was equal to that of the Bedouins, of whom those who claim that they are *Muslimin* say: “They do not have even a single hair of Islam, but they say ‘*la ilaha illallah*’.” Be that as it may, whomsoever Allah guides, he is truly guided, and whomsoever He sends astray, you will never find for him one who can guide him.

The amazing thing is that the books which they have in their hands and which they claim to know and act upon deal with the issues of apostasy. And the most amazing thing of all is that they know some of this and acknowledge it and say: “Whoever denies the Day of Resurrection has disbelieved, and whoever maligns the Islamic law has disbelieved, and whoever denies any branch (of Islam) upon whose obligation there is a consensus has disbelieved.” All of this they say with their mouths. So if one who denies the obligation to eat with the right hand or denies the prohibition of letting the garments hang below the ankles (for men) or denies the *sunnah* of *fajr* or the *witr salah*, is a *kafir*, [how do] they declare that whoever denies all of Islam and belies it and mocks those who believe is your Muslim brother whose blood is forbidden to spill and whose property may not be taken, so long as he says ‘*la ilaha illallah*’? And if they are asked about this they say: “Whoever declares a Muslim to be a *kafir* has committed *kufr*!”

Then, not content with this, they have given a legal ruling that if anyone makes a covenant of Allah and His messenger (*sallallahu ‘alayhi wa sallam*) with us and he breaks it, he will have a great reward for that; and they have given a ruling that whoever has something of ours left in a trust with him or the property of an orphan, it is permissible for him to consume our trust, even if it be the property of an orphan, merchandise, or a deposit. Indeed, they send letters to Dahham ibn Dawwas (the governor of Riyadh at the time) and his likes, saying that if they wage war against *tawhid* and support the idols: “You, O so-and-so, have taken the stance of the prophets!” While at the same time, they acknowledge that the *tawhid* - to which we are calling and in which they disbelieve in and hinder the people from - is the *din* of the Prophet (*sallallahu ‘alayhi wa sallam*) and that the *shirk* - from which we prohibit the people and which they encourage the people with, ordering them to persevere in the worshipping of their ‘deities’ - that that is the *shirk* which the prophets forbade them from performing. But this is one of the greatest signs of Allah, and whoever did not understand it, then let him weep for his own self. And Allah (the Most Glorified and the Most High) knows best.



أهل التوحيد

Publications